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SOME SILVER BUWAYHID COINS.

BY

J. G. COVERNTON.

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REPRINTED FROM THE "NUMISMATIC CHRONICLE."
FOURTH SERIES, VOL. IX.

LONDON:
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SOME SILVER BUWAYHID COINS.[1]

(See Plates XVI., XVII.)

In an article which appeared in the *Numismatic Chronicle*, in Part II., 1903, I discussed two silver coins connected with the Buwayhid dynasty of Irak and Persia. Since my return to India, I have been fortunate enough to secure several more, some of which are, I believe, unedited, while most of them are interesting as illustrating the somewhat fragmentary history of that dynasty.

Curiously enough, the coins with which this article deals, though not procured upon any systematic plan, form a tolerably homogeneous group, with possibly one exception. That is to say, they relate to one only of the

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1 The most important original authority for the Buwayhids is the annalist Abul Fida, the gist of whose account, combined with gleanings from other sources, will be found in Major David Price's *Chronological Retrospect or Memoirs of the Principal Events of Mahomedan History*, vol. ii. Price's work is based upon the study of original Persian authorities, a task for which he was well qualified, being a servant of the Honourable East India Company, to whom he dedicated his book, which was published in 1812. Shorter references to this dynasty will be found in Gibbon's *Decline and Fall*, Sir J. Malcolm's *History of Persia*, published in 1815 A.D., and (among modern authorities) in Vambery's *History of Bokhara*, Lord Curzon's *Travels in Persia*, and S. Lane-Poole's *Mohammadan Dynasties*. A useful edition of Abul Fida's *Muslem Chronicles*, with notes and a parallel Latin version by J. J. Reiske, was produced in 1791 by J. G. C. Adler.

great Buwayhid Houses, and that the one of which in its later developments comparatively little is known. The series begins with issues of Rukn-ad-dauleh, and terminates with coins bearing the name of Muhammad bin Dushmanzar, commonly known as Ibn Kakwayh, or "The son of an Uncle." It includes also mintages of Azad-ad-dauleh, Muwayid-ad-dauleh, Majad-ad-dauleh, Sama-ad-dauleh, and perhaps, of Sultan-ad-dauleh.

The last excepted, all these princes belonged to the same line, the head of which was Rukn-ad-dauleh Abu Ali Hasan, one of the three brothers, the sons of Buwayh of Dilem, or Daylam, who became to the Abbassid Khalifate what the Brahmin Peshwas were to the house of Shivaji. Rukn-ad-dauleh possessed himself of the Persian provinces of Hamadhan and Ispahan. Fars, or Persis, was retained by Imad-ad-dauleh the eldest of the three brothers, who, according to Abul Feda, permitted the youngest brother, Muizz-ad-dauleh, to manage Irak and Baghdad as his deputy. In 338 A.H. (949 A.D.) Imad was prostrated with a kidney complaint. Foreseeing his end, he asked his brother Rukn to send him his eldest son Azad-ad-dauleh Fana Khusru, whom, having no male children himself, he designed to make his heir. "Thus," says the chronicler, "while Imad yet lived his nephew was granted the name and authority of a Sultan." Imad-ad-dauleh duly died, and Azad became the ruler of Persis; but his father Rukn, evidently thinking him too inexperienced to be left unsupported, came himself to Shiraz and established his son's rule on a firm basis.

The general power and dignities of Imad, in fact, passed to Rukn-ad-dauleh, who, however, preferred to remain in his own territory and to exercise his authority

at Baghdad through his younger brother Mu'izz-ad-dauleh, while he prosecuted further conquests in Georgia and Tabaristan. In 356 A.H. (966 A.D.) Mu'izz-ad-dauleh died of a flux, and was succeeded by his son Bakhtiar, surnamed Izz-ad-dauleh, a worthless prince, "given up to women and singers," and possessed of but one idea, that of blackmailing his unfortunate subjects. Nor was even the Khalifa secure from his requisitions, as the reigning representative of the prophet found to his cost. In spite of his protest that nothing was left to him save the empty honour of his title and the prayers of the faithful, the unhappy Al Mutiea was compelled to sell all his furniture and pay the proceeds, some 40,000 "drachmas," over to Izz-ad-dauleh, his protector and lieutenant.

Bakhtiar's tyranny and licence afforded Azad-ad-dauleh his opportunity. In 357 A.H. (967 A.D.) the latter seized Kerman, and when in 364 A.H. Bakhtiar found himself in trouble with his Turkish troops, Azad intervened, entered Baghdad, and forced Bakhtiar to abdicate. Rukn-ad-dauleh, however, strongly disapproved of his son's action, and upon the receipt of a complaint from Marzban, the son of Izz-ad-dauleh, he compelled Azad to restore the deposed prince and to retire from Irak.

In 366 A.H. (976 A.D.) Rukn-ad-dauleh died. The supreme power throughout the Buwayhid dominions he left to Azad, while under their elder brother's suzerainty Hamadhan with the mountain district and Ispahan with the adjoining territory were bequeathed to Fakhr-ad-dauleh and Muwayid-ad-dauleh respectively. His father being out of the way, Azad renewed his aggressions upon Irak. Bakhtiar was defeated at Aliwaz, and Basrah

occupied. In 367 A.H. Azad again entered Baghdad, and after some trouble defeated and slew Izz-ad-dauleh, who had allied himself with Abu Taglib, the Hamdanid of Mosil.

Azad was hardly securely seated in Irak when his brother Fakhr-ad-dauleh thought fit to challenge his supremacy. Whether Fakhr's hostility was due to Azad's interference in his special dominion (as Abul Fida would seem to imply), or whether Fakhr aspired to substitute himself for his elder brother in the paramountcy, is not clear. In any case the issue was not long in doubt. Azad was supported by his other brother Muwayid, and the two drove Fakhr from Hamadhan and Rhé. He took refuge with the Emir Kabus, the Ziyarid, in Tabarestan, while his territory passed to the loyal brother Muwayid. Azad endeavoured to induce Kabus to hand over Fakhr, and on Kabus refusing, he invaded Tabarestan, and expelled the honourable but unfortunate ruler.

Azad was now at the height of his power. He married a daughter of the Khalif Al Taieh, and received presents from the prince of Arabia Felix. His court was attended by scholars and poets, among whom he himself had some title to be counted. As a governor he ranks among the greatest of the Buwayhids. The taxes levied upon pilgrims to Mekka were abolished, the ministers of religion were provided with regular means of subsistence, and efforts were made to relieve the poverty and destitution prevalent in the country. The ruined buildings in the capital were restored, a great embankment was made over the Kur river, and hospitals were erected and endowed in Baghdad. On the other hand, in order to pay for his munificence and charity, Azad was compelled

to raise the land tax, to place a duty on cattle, and to create a monopoly of the sale of ice. Good as he was for an Oriental ruler of the time, it must not be supposed that he lacked the defects of his qualities. Ambition and arrogance mark both his acts and his writings, while his cruelty is exemplified in the treatment dealt out to his father's Vizier, to the Vizier of Bakhtiar, and to Bakhtiar himself.

In 372 A.H. Azad died of epilepsy, and his death was followed by that of his brother Muwayid in 373 A.H. The removal of his two enemies enabled Fakhr to return and regain his dominions. He was recognized by the Khalif, but the recognition does not appear to imply any exercise of power in Irak, where Samsam-ad-dauleh, the son of Azad, now held sway. The latter was eventually deposed by his brother Sharaf, and blinded, to be restored in 380 A.H. by another and rather ironical turn of Fortune's wheel, to rule in Persis just after his eyes had been seared. Sharaf was succeeded by Baha-ad-dauleh, who reigned, according to Abul Fida, for twenty-four years in Irak and Fars. Fakhr-ad-dauleh did indeed venture one attempt to substitute his authority for that of Baha in Irak, but, a panic seizing his troops, he was compelled to retire precipitately to Rhe and thence to Hamadhan. In 378 A.H. Fakhr died, leaving considerable wealth behind him, and was succeeded by his son Majad, a boy of four years old.

Majad's mother, Seydah, was appointed regent during his minority. She was the daughter of one Kurdish chief and the sister of another, by name Dushmanzer. A story, to which currency has been given by Gibbon, from whom it has been borrowed by most writers upon the period, connects this princess with the great Mahmud of

Ghazni. It is related that Mahmud prepared to invade Persia during the minority of Majad, and sent an embassy to the regent, bidding her to submit or to prepare for war. Seydah threw herself upon Mahmud's magnanimity, and replied that she knew his character well: he would never attack a weak woman from whose conquest no glory was to be won, while a repulse would send his shame ringing down the ages. Her feminine tact is said to have prevailed, and Mahmud reserved the blow till Majad's minority should be completed, when he advanced with an army and reduced the country.

Unfortunately for so pretty a story, there seems little evidence in its favour. Abul Fida knows nothing of it, and Price ignores it. If Majad was four years old in 387 A.H. (997 A.D.), his minority would probably have terminated when he was fifteen or sixteen, if not earlier, *viz.* about 400 A.H.; but Mahmud's invasion did not take place till 420 A.H., when Majad must have been a man of thirty-three years of age, and had long been independent of petticoat domination. As a matter of fact, we find that as soon as he reached puberty the "ungrateful stripling" (as Price calls him) attached himself to a "vizier of dubious fidelity," and bade defiance to that "respectable dowager," the regent. The Governor of Luristan came to the help of the widow, and the two defeated Majad and his "ominous vizier." Majad was taken prisoner, and Seydah ascended the throne as Queen *de jure and de facto*, whereupon the Luristan governor retired, amply compensated by the marks of the Queen's bounty. So long as she reigned, Seydah was a model queen, but after some time, feeling able to overlook her son's youthful outbreak, she permitted him to succeed to the throne. During her lifetime things went well with

Majd and the country, "when she died prosperity and order appeared to have descended with her into the grave."

According to Abu'l Fida, in 405 A.H. the mother of Majd-ed-dauleh appointed her nephew Ala-ed-dauleh Abu Jafar Shahrgirat Muhammad, surnamed "Ibn Kakuyah," vice-governor in Ispahan, "in which position the latter soon amassed great resources." Ibn Kakuyah was the son of Dushmanzar, Seydah's brother. Seydah married the powerful and wealthy Buwayhid, Fakhr, and on his death she appears to have (perhaps unwillingly) enabled her nephew eventually to enjoy her husband's wealth and territories at the expense of the direct heir, Majd-ed-dauleh, the son of Fakhr.

It would appear that Majd-ed-dauleh not obtained direct power over all his father's territories, or that, if he had, Hamadhan passed later to another scion of the same line, Sama, the son of Sharaf-ed-dauleh, and grandson of Fakhr. Here too the sardar like Ibn Kakuyah intruded himself, and in 414 A.H. (1023 A.D.) Hamadhan passed into his hands out of those of Sama-ed-dauleh. Ibn Kakuyah then proceeded to build up what was practically an independent principality. He annexed Dainawar and Sabur, and began to threaten the territories of the very king he owed allegiance to. Cunning and unscrupulous as he was an opponent with whom he could not cope, he measure himself was at hand. Mahmud of Ghazni swept over Persia in 420 A.H., took Rai and with it Majd-ed-dauleh, whose troops appear to have rallied Mahmud's invasion. Majd-ed-dauleh unconditionally handed himself over to the enemy, to Mahmud's contemptuous amazement. The conqueror spared his life but shut him up in Ghazni for the rest of his days. Ibn Kakuyah probably took advantage the

A 2

storm and became the vassal of the Ghaznavid, retaining thereby the immediate possession of his lately acquired territories. We find him repelling the Turks from Ispahan when the cruelties of Mahmud's lieutenants in Khorassan forced them to migrate thence, and we also learn that Masud the son of Mahmud was in Ispahan when the latter died. Masud had been constituted Governor of Irak and Fars, an appointment which probably carried with it a suzerainty over the lands still held by Ibn Kakuyah, who, in any case, was able at his death in 443 A.H. (1051 A.D.) to bequeath Hamadan and Ispahan respectively to his two sons Karcasp and Firamurs.

In Fars and Irak, in 403 A.H., Baha-ad-dauleh, the youngest son of Azud, was succeeded by Sultan-ad-dauleh, father of Imad-ad-din abu Kalinjar. The last-named prince gained Fars in 415 A.H., Kerman in 419 A.H., and in 423 A.H., according to Abul Fida, he was invited by the garrison of Baghdad to occupy Irak, Jalal-ad-dauleh having been temporarily expelled. He failed, however, to arrive in time, and lost his opportunity, though if the evidence of the coin discussed in the previous article is worth anything, he reasserted his pretensions in 427 A.H., but without permanent success. Not till 440 A.H. was he able to establish himself securely in the capital. His power rose to a considerable height, so that he was able to intervene with effect in the affairs of even so distant a state as Oman. While he lived the Turks failed to obtain any important success in Persia except at Hamadan, from which they drove the son of Ibn Kakuyah, who took refuge with Abu Kalinjar. But upon the death of the latter in 449 A.H. the Buwayhid power fell utterly to pieces and with it perished that of the Kakuyahids,

Ispahan being taken by Sultan Togrul it gave after a siege of nearly a year, in 443 A.H.

Of the coins under review the first three seem to belong to Rukn-ed-dauleh. Unfortunately, neither the dates nor the mints are perfectly clear, nor is the name Shāhān always readily distinguishable on the coins from Ardashīr. These three, however, all bear the name of the Khalif Al Muttaki, who ascended the throne in 334 A.H. and was compelled to abdicate in 363 A.H. Rukn-ed-dauleh died not after 360 A.H. Hence the attribution of the coins to Rukn is probably correct. The fact also that they bear the name of no other Buwayhid prince seems to confirm that attribution, since Rukn-ed-dauleh was undoubtedly supreme after the death of Imad in 338 A.H. Nos. 1 and 2 correspond to a certain extent in style and inscription though there are minor differences, Rukn's at the moment "Adl" after that of "Muhammad," thus testifying to the Shiite principles of the prince. It is also noticeable that on one side of them the title "Shāhān-shāh" is attached to the name of "Rukn-ed-dauleh." They are therefore the same mint apparently, though what the exact name of the mint is I cannot say. On neither coin do the legends agree with those on the specimens of Rukn-ed-dauleh given in the *British Museum Catalogue* and its *Supplement*. The third coin differs very considerably in style and legend from the two just described, and apparently comes from the Ispahan mint.

Coins Nos. 4 and 5 bear the name of "Azad ad-dauleh" in addition to that of "Rukn-ed-dauleh," and also though here the legend is not very clear that of the Khalif Al Muttaki. They must therefore belong to that period of Azad's career during which he was reigning in Fars

subject to the latter's authority. To Rukn's names are attached the words "Abu Ali" (possibly a mistake for Azad "Abu Shujah," but neither bears any specific title. The date on one is partially destroyed, the words for "three hundred" and "four" only being legible, and the decade between them being missing. On the other (No. 5) the date is fairly plain, viz. 353 A.H. The mint appears to be "Arrajan" on both coins.

No. 6 is a more interesting coin than those immediately preceding it, although poorly struck and in indifferent preservation, two facts which render its legends very difficult to read. Careful scrutiny under the glass, however, reveals the following names:—"Azud-ad-daulah," "Abu Shujah" and "Muwayid" Fad-daulah, "Abu Mansur" on the one side, and on the other, "Al Mutiah," and, apparently, "Rukn-ad-daulah Abu Ali." Now Al Mutieh died in 363 A.H. Consequently, this coin should be prior to that date. But Rukn-ad-daulah died in 366 A.H., and Muwayid, his second son, did not come into his inheritance until after his death. A second coin of Muwayid, recently acquired, also bears the names of Al Mutieh, Azad and Rukn-ad-daulah. Its date appears to be 364 A.H. The explanation, perhaps, is that Muwayid was installed in Ispahan several years before the death of Rukn-ad-daulah, and as the vassal of Azad.

The remaining coins form a most interesting group by themselves. No. 7 is clearly dated 414 A.H., and bears the names of "Majed-ad-daulah" and "Muhammad bin Dushmanzar," together with that of "Al Qadir billah," the Khalif (who succeeded Al Taiah in 381 A.H.), and that of "Sama-ad-daulah," who is styled apparently "Amir-al-Umara." No. 8, though very badly struck, appears to agree with No. 7 as regards the names of

the rulers given. "Sama-al-daulah" is quite plain, as too is "Muhammad bin Dushmanzar," while traces of "Al Qadir" and "Majad" are also visible. The date and the mint are lost. Nos. 9 and 10, though in quite a different style, also give the same names, but add after "Muhammad bin Dushmanzar" what seem to be the words "Al Hamed." Over وحده and لا in both coins are curious signs which resemble the Persian letter ز (*z*). They seem to have no relation to any word in the legend, and I cannot find any similar signs on parallel coins figured in the B. M. *Catalogue of Oriental Coins*, vol. ix, or in its *Supplement*. In both cases the margins are practically missing.

The legends are specially remarkable and important from the historical point of view. No. 7 appears to have been struck in the very year when, according to Abu'l Fida, Ibn Kaiwayh got possession of Damadhan, and it is interesting to note that, though the mint-name is nearly gone, the letters "dhan" (دان) can be made out. Our historian does not relate the final fate of Sama-ad-daulah, but if any inference may be drawn from this series of coins, we may presume that the usurper continued to reign in the name of the Buwayhid, whose superscriptions and dignities he retained, upon the coinage, while adding his own appellation thereto. Perhaps Sama-ad-daulah was merely imprisoned or confined to his palace, and not put to death. The fact that the name of Majad also occurs upon the coins tends to support this view. No doubt Majad had claimed suzerainty over Hamadhan, and, though he too was perhaps under Ibn Kaiwayh's thumb, it probably suited that politic chieftain to acknowledge his titular supremacy, thereby preventing any direct interposition on his part in favour of

Sama-ed-dauleh. Majed, however, still affected the style and bearing of a sovereign power, as is shown by the title "Shah-an-Shah" recorded on those coins, and his court was sufficiently important to attract such a scamp as Ibn Sina (Avicenna), who, however, eventually passed over first to Kabus and thence to the Emperor.

As to Sama-ed-dauleh himself, next to nothing is known. He was the eldest Shams-ed-dauleh, brother of Majed-ed-dauleh, and, unless his father was unusually youthful, older than his uncle, can have been little more than a boy at the time of Ibn Kakwayh's usurpation. It is therefore the more curious to find associated with his name on these coins so lofty a title as "Amir-al-Umara," the suitability of which must have struck him by the irksome reality: why or how we cannot say. Possibly Ibn Kakwayh had for his own ends exerted his influence to acquire this special dignity for one who was little above that a puppet prince.

The last coin on the list I was at first inclined to assign to Shams-ed-dauleh, the father of Sama. The state of the legend, however, is not such as to furnish any very tangible evidence, and the general character of the piece resembles rather that of the coins of Sultan-ed-dauleh, son of Baha-ed-dauleh and father of Imad-ed-din Abu Kalinjar. The words "Abu Shuja" (the appellation of Sultan-ed-dauleh) are fairly legible, and there are two rosettes, or stars (?), at the feet of the horseman, which appear to correspond with those on the coins of this prince given in the British Museum Catalogue. The titles "Amir-al-Umara" and "Shah" are also visible. Sultan-ed-dauleh succeeded his father in 1048, but he preferred to live at Ahwaz rather than at Baghdad, and his supremacy was soon challenged by his brother Musharif, t

whom eventually he resigned Irak, retaining Fars and Kirman for himself. He died in 415 A.H. at Shiraz.

NOTE.—Since this article was written I have acquired two gold pieces of Izz-ad-daulah, and one silver one of Ali bin Buwayh (with no further appellation). The last bears the name of the Khalif Al Muttaqi, the date 331 A.H., and mint (?) Shiraz. The gold coins both bear the names of Izz-ad-daulah abu Mansur Buwayh, Rukn-ad-daulah abu Ali Buwayh, and Al Mutiah; dates 358 and 362 A.H.; mint, Medinat al Salam in both cases.

DESCRIPTION OF THE COINS.

No. 1. Rukn-ad-daulah [Pl. XVII 4].

Obverse.—

لا اله الا الله

المطيع لله

ركن الدولة

At the top of the area, in very small type, are some words which seem to be شاهان شاه. The first two words are indistinct, the last fairly clear. At the bottom there seems to be a letter following the ن of ركن, but it is probably merely a flourish.

Reverse.—(*a*) Inner—

ضرب الله ضرب هذا الدرهم بفريه (?) سنه خمس وثلاثين (?)
وثلث مائة

The mint-name is, perhaps, "Firaiz." The date is doubtful; it looks more like 335 than 335 A.H., but the former figure does not agree with the name of Al Mutieh, who died in 363.

(*b*) Outer—

لله الامر من قبل ومن بعد ويومئذ يفرح المؤمنون بنصر الله

Rev. area.—

الله
محمد
رسول الله
علي ولي الله

In the left-hand corner of the top of the area is a floral scroll. The area is contained in a double circle.

Margin.—

محمد رسول الله ارسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون

The margin is contained in two circles, of which the inner is very thin, the outer broad.

No. 2. Rekā-ad-dawlah (Pl. XVI. 3).

Obv. area.—Legend as in obverse area of No. 1 but the words in small type are absent, and the area is not bounded by any circles.

Margin. (*a*) Inner.—

بسم الله ضرب هذا الدرهم بفارس [سنة] ثلث وستين ومائة (?)

The commencement in part resembles that on the previous coin, but it evidently consists of other words, and the latter part is indistinct. The date is also obscure.

(*b*) Outer.—As in corresponding margin of No. 1, but in part effaced. This margin is contained in a broad circle.

Rev. area.—As in reverse area of No. 1.
At the top right-hand corner is a floral scroll. The area is contained in a single circle.

Margin.—As in corresponding margin of No. 1. The margin is contained in a single thin circle.

No. 3. Rukn-ad-daulah. [Pl. XVII. 6.]

Obv. area.—

لا اله الا الله
الله وحده
لا شريك له
ركن (?) الدوله

The first word in the last line is uncommonly like فخر (i.e. Fakhr), but, in view of the date, ركن seems to be the right reading.

Margins: (*a*) Inner—

بسم الله ضرب هذا ... درهم بصيران (?) سنه واحدى وستين
وثلث مائة

The mint-name and date are here also obscure in parts. There is no circle between this margin and the area.

(*b*) Outer: As in corresponding margin of No. 1. This margin is divided from the inner by a circle, and is itself bounded by two circles, one thick and one thin.

Rev. area.—

لله
محمد
رسول
لله (?)
المطيع لله
* * * * *

The area is enclosed in a circle. The last line is quite indistinct, and the rest is very blurred.

Margin.—As in corresponding margin of No. 1. Enclosed in a double circle.

No. 4. Azad-ad-dauleh [Pl XVI. 3].

Obv. area.—

لا اله الا
الله وحده
لا شريك له
ركن الدوله
ابو علي بويه

Area is enclosed in a circle.

Margins: (*a*) Inner—

بسم الله ضرب هذا .... بارجان سنه اربع .... وثلث مائة

The decade is quite lost. No circle divides this margin from the next.

(*b*) Outer: broken and effaced. First and last words of legend in corresponding margin of No. 1 are visible.

Rev. area.—

لله
محمد
رسول لله
المطيع لله
عضد الدوله
ابو شجاع

Area is contained in a double circle.

Margin.—Largely missing; parts of legend in corresponding margin of No. 1.

No. 5. Azad-ad-dauleh [Pl. XVI. 2].

Obv. area.—

لا اله الا
الله وحده
لا شريك له
ركن الدوله
ابو علي بويه

There is no circle round the area.

Margins: (*a*) Inner—

بسم الله ضرب هذا الدرهم بارجان سنه ثلث وخمسين (?)
وثلث مائة

The mint is "Arrajan" plainly, but the exact date is not clear, the decade being very obscure. It looks, however, more like 50 than anything else.

(*b*) Outer: fragments of (?) corresponding inscription on outside obverse margin of No. 1. No circles, except at extreme edge.

Rev. area.—As in reverse area of No. 4.

Margin.—Part missing, but as in reverse margin of No. 1. The margin is divided from the area by a thin double circle.

No. 6. Muayyid (for Muwayid-) ad dauleh [Pl. XVI. 5].

Obv. area.—

لا اله الا ...
... لا شريك له (?)
المطيع لله
ركن الدوله
ابو علي

Margins: (*a*) Inner: almost entirely obscured, but ثلث also legible.

(*b*) Outer: as in corresponding legend of No. 1. The coin is a broad thin piece, pierced near the bottom. The obverse has no circle between the area and marginal legends, or between the latter. Outside of these comes a circle, then a fairly wide vacant space, and at the extreme edge a double circle. The upper part of the area legend is almost effaced.

Rev. area.—

لله (?)
محمد ....
عضد الدوله
ابو شجاع
موید ....
ابو منصور

The area is enclosed in a double circle. The letters of the legend are faint and broken, and many are quite obscured.[1]

Margin.—As in corresponding legend of No. 1. A single circle outside it, then an empty space, beyond which is a double circle.

No. 7. Muhammad bin Dushmanzar, with the names of "Majad" and "Sama-ad-daulah" [Pl. XVI. 6].

Obv. area.—

نصر
لا اله الا الله
وحده لا شريك له
القادر بالله امير
الامرا سما الدوله
ووزيه

The area is contained in a circle.

Margins: (*a*) Inner—

بسم الله ضرب . . . . خان (?) سنه اربع عشر اربع مائة

The date 414 A.H. is clear. The letters at the end of the mint-name point to "Hamadhan."

(*b*) Outer: *Nil.*

Beyond the inner marginal legend is a dotted circle with a pair of annulets at the top. Between the dotted circle and the edge there is a space.

Rev. area.—

لله
محمد رسول الله
شاهانشاه
مجد الدوله
محمد بن دشمنزار

Area is bounded by a circle.

[1] Since writing the above, I have acquired another coin of Muwayid, dated apparently 361 A.H. The decade is not clear, and the name of the Khalif is illegible, but looks like "Al Mutieh." The mint is obscure: it might be "Ispahan." The legends, so far as they are decipherable, agree with those of the above coin.

Margin.—As in corresponding legend of No. 1. Outside margin is a circle of dots, then a space, and then a double thin circle with a pair of annulets at its right-hand side.

No. 8. Muḥammad bin Dushmanzar, &c. [Pl. XVI 7].

Obv. area.—

(?) حلاح

لا اله الا الله

محمد رسول الله

القا ... بالله مجد (?)

الدوله امير الامرا

سما الدوله

ح

This side is badly struck; it probably slipped in the minting. I have not deciphered the top word. It may be حلاح. The area is bounded by a circle containing small rings set near to each other, but not quite touching.

Margin.—Missing.

Rev. area.—

(?) علی

الله احد الله

الصمد لم يلد و

لم يولدو لم يكن

له كفوا احد

محمد بن دشمزار

At the top come two words in small letters, of which the first looks like علی, the other being undecipherable. The area is bounded by a circle similar to that on the obverse.

Margin.—A few traces of letters only visible.

No. 9. Muhammad bin Dushmanzar, &c. [Pl. XVII. 1].

Obv. area.—

لا اله الا الله
وحده لا شريك
القادر بالله
امير الامرا سما الدوله
بوفيه

Area is enclosed in a dotted circle. There is an illegible symbol above the first line. No marginal legend.

Rev. area.—

محمد رسول الله
شاهانشاه
مجد الدله
محمد بن دشمنزار ع
الحمد

What the sign to the right of محمد is I cannot say. It may be part of شاه. The top line is very indistinct, but there is no doubt as to the words. The area is enclosed in a dotted circle, outside which are one or two faint traces of lettering.

No. 10. Muhammad bin Dushmanzar, &c. [Pl. XVII. 2].

Obv. area.—As on the obverse of No. 9, with dotted circle and no marginal legend.

Rev. area.—

لله
محمد رسول الله
شاهانشاه
مجد الدوله
محمد بن دشمنزار
الحمد

Dotted circle round area. No marginal legend visible.

No. 11. (?) Sultan-ad-dauleh [Pl. XVII. 3].

Obv. area.—

ح ط <
لا اله الا الله
وحده لا شريك له
القادر ..... (?)
سمصم .....
ابو ....

I have not deciphered the symbols in the first line. What the word below the name "Al Qadir" is I can only conjecture. It may stand for Samsam (al dauleh). Round the area is a dotted circle. Faint traces of letters are visible in margin.

Rev. area.—

.... رسول لله
.... الامرا
ابو شجاع
سلطا الدوله

❀ ❀

Dotted circle round area and traces of legend in margin. Two rosettes (or stars) at foot of the area. The words in the last line, the form of which I have copied as exactly as I could, are in smaller type than the rest. I take them to stand for "Sultan-ad-dauleh." The area is bounded by a dotted circle. Traces of marginal legend of reverse of No. 1 are visible in margin.

NOTE.—In Pl. XVI., figures Nos. 1 and 4 illustrate the coins of the Okaylid Mu'tamid-al-dauleh and Imad-al-Din Abu Kalinjar, discussed in Part II., 1903.

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SILVER COINS OF THE BUWAYHIDS

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SILVER COINS OF THE BUWAYHIDS

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